

# UNITY

## Freedom, Fellowship and Character in Religion

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### UNITY

A Journal of Religion.

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"Fail I alone, in words and deeds?  
Why, all men strive, and who succeeds?  
\* \* \* All labor, yet no less  
Bear up beneath their unsuccess.  
Look at the end of work, contrast  
The petty done, the undone vast,  
This present of theirs with the hopeful past!"

— Robert Browning.

\* \*

ONCE more Memorial Day has come and gone, and the grim memories of war have been wreathed in flowers. The graves of heroes have been watered with tears. As time advances it is encouraging to note how tenderness outlives harshness; and, still more, how the lines of sex and section fade in humanity's desire to honor all valor and to commemorate all disinterested service. The blue and gray, the heroine of the hospital ward as well as the hero of the rifle-pit, received common homage on Decoration Day.

\* \*

THE recent meetings of the Western Unitarian Conference were too

serious for levity, too nobly earnest for flippancy or wit; but once or twice the conference broke into laughter, as it should. Mr. Forbush, in his off-hand speech, scored a point in his humorous paraphrase of Lowell, as follows:

"New occasions teach new methods;  
time makes ancient good uncouth;  
They must travel in a Pullman, who  
would keep abreast of truth."

"A hit, a very palpable hit!"

\* \*

THE Rev. Dr. Shutter, in an article in the June *Arena* entitled "The Liberal Churches and Skepticism," has rendered a valuable service to true religion. In a short but remarkably full and clear discussion of the problem which confronts those who would minister to the real religious needs of our day, he shows a highly sympathetic appreciation of the position of the skeptic, and sets forth with the utmost simplicity, but with great force, the true way to meet his doubts. In a word, his counsel is to simplify theology and reduce religion to a natural basis. We heartily commend his paper to all truthseekers, and wish that it might be read by every liberal minister in the land.

\* \*

BEFORE this word reaches our readers the Sunday closing question will probably have reached its final conclusion. However it may be settled, the experiences of the last two Sundays will leave a life-lasting impression upon those who were able to walk through the cathedral aisles of beauty *within the gates* and note there the religious influence of art in its manifold triumphs. There was a church-like serenity, a prayerful hush and exaltation pervading the vast throng. Father, mother and children were ministered to by a spirit they wot not of. Others may call it as they will; we will call it the spirit of devotion, the palpable though unconscious atmosphere of religion compelling devoutness. It was inevitable that coarseness of every kind should be retired, and

that the closing strains of Sousa's great band on Sunday evening should waft the benediction of "Nearer, My God, to Thee" over the impressed and impressive multitude. Surely one having seen that Sunday audience within the gates can no longer doubt the sanctity of such Sunday services.

\* \*

WE are preparing copy while the World's Congress on Social Purity is in session. Its meetings are presided over by the faithful and wise Aaron M. Powell, of New York, who, in connection with his wife, is editor and publisher of the *Philanthropist*. Through this and other activities, they have won the deserved place of honor and trust in America, as leaders in the most important work of our day, the field of private morals and personal religion. Of this work we will speak more fully at another time. One fact of great interest and significance must be noted now. The most commanding figure of this Congress, standing side by side with Mr. Powell, whose antecedents are of the house of George Fox, is Archbishop Ireland, one of the most distinguished representatives in America of Pope Leo XIII.

\* \*

SURELY the world does move! At the last meeting of the Congregational Club of Boston, in Music Hall, President Hartranft, of the Hartford Theological Seminary, spoke to a large audience in favor of giving to women the same advantages in the study of theology that are enjoyed by men. He thought it right that women should serve on the corporation of the American Board and on the Prudential Committee, and that they should preach if they felt that they had a message from God. In view of the fact that the *Christian Union* credits Hartford with being the most conservative theological school in New England, Dr. Hartranft's treatment of the famous passage in Paul's Epistle to the Corinthians is especially noteworthy. He argued

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that it had only a local significance, Paul having thus spoken of women only because of the corrupt social conditions of the time.

OUR valued friend and contributor, E. P. Powell, writes us his congratulations over UNITY: "So exquisitely neat and beautiful and good." And in his letter we find the following, which makes a good editorial note:

A great Christian has recently assailed me with a remarkable declaration, "that to open the Fair on Sunday was the greatest outrage on God's people ever perpetrated." He was smoking, and I told him that I had never seen any form of Sabbath desecration comparable, for mischief, with the use of tobacco.

Yea, verily; let the inward foulness be cleansed!

WHOEVER has lived intimately with the life revealed at the congresses held in the Art Palace these last weeks will be impressed by nothing so much, we think, as the necessity of reconstructing the popular theory of sex. Such an one is made to realize that valor is not a masculine prerogative, and that tenderness is no feminine monopoly. If one would live more in the light of the intellect, and the other bask more in the sunshine of the heart, it would be better for both. Let women think more and feel less before they act, and men exercise the manly right of emotion more often, and it will be better all round.

THE article in the June *Arena* on "Islam, Past and Present," by F. W. Sanders, whom we introduce elsewhere as our new assistant editor on the UNITY staff, is another indication of a rising interest in this faith of and for the desert. At the coming Parliament of Religions in September, the modern attainments and living representatives of this strong monotheistic faith will still further surprise the complacent element in the Christian world. One session of the Unitarian International Congress next September will be given to "Unitarianism in Its Non-Christian Development," at which a representative Jew, a representative Mohammedian, and the eloquent Protab Mozoomdar, of India, are expected to speak.

A CORRESPONDENT from a Western State says of a neighboring town:

Universalists are making strong efforts there. They have quite a liberal

class of people. I think the Unitarians would stand a better chance if they could get a foothold.

We fear neither will stand much of a chance, because neither name will fairly represent either the traditions, present inspirations, or future possibilities of such a liberal element in a Western community. A movement fairly accepting the common grounds of universal religion, joining on a purpose to better the world, willing to declare a truce to theological wars that they may make common warfare against evil, a common struggle for virtue, will succeed. Here's the place for the Free Church in name and in aim, and we doubt if there is a place for any other new church in a town that is doubtless already over-churched.

THE following address from the Unitarian Women of Great Britain and Ireland to the Woman's Branch of the World's Congress Auxiliary of the Columbian Exposition, addressed to Mrs. Charles Henrotin, Vice President, arrived too late to be read at any of the meetings. But the handsome document, substantially bound, has been passed over to the proper authorities, and will find a place in the permanent records of the remarkable rally of women that has now become historic. It is signed by nearly six hundred women scattered throughout England, Ireland, Scotland and Wales, among which are the names of Mrs. Brooke Herford, Mrs. Robert Spears, Miss Florence Hill of London, Mrs. Harry Rawson of Manchester, and others:

DEAR SISTERS—We want to tell you that our hearts will be with you in the great meetings to be held in your wondrous city, and our prayers shall be yours for the success of your noble aims. How true it is that thought annihilates space and time. It has been our privilege to know by their writings, and even to see face to face so many of your best-loved people, that we feel one with you in your hopes and aspirations, much as a proud parent would sympathize with a lovely child full of promise. And we are looking to you to accomplish better work than we have been able to do. In your large new country all seems to us younger, brighter, fuller of life than here. You have fewer prejudices to overcome; you are more open to receive new light. No doubt you make mistakes and have your own hard battles to fight, but everywhere we know Truth must prevail. In all your brave endeavors we would cheer you on. You do not forget the mother country, but value

our calm words. May Heaven prosper your righteous work.

IN their desire to secure the fullest confidence in the program, and that no injustice might be done either to invited speakers or the public, the local committee on the International Unitarian Congress, to be held in Chicago next September, has thought it best to withhold the detailed program until the report of the committee appointed by the British and Foreign Unitarian Association to co-operate with the local committee of Chicago is received. Some seven or more of the speakers invited belong to their territory, and the report of the committee is waited for with interest and anxiety. Meanwhile we again assure the public that the plans in detail for the seven-day meeting are well in hand, and are as far developed as those of the congresses of associate religious organizations. The present plan of the general officers of the congresses is to publish in one pamphlet the programs of all the denominational congresses, as well as that of the Parliament of Religions, for gratuitous distribution. All possible haste is being exercised to bring out this suggestive pamphlet at an early date. But with the Congress of Religions, as with the great Exposition itself, those in charge had to choose between a small thing easily done and promptly completed, or a great thing difficult to do, laboriously and perhaps tardily completed. The latter committee, like the former, has chosen the harder thing to do. But the success of the great cluster of Woman's Congresses in May leaves little room to doubt that the September cluster of Religious Congresses will be the most surprising and noble of the entire group.

WE have just received the sixth annual report of the Unitarian Church at Oakland, Cal., a busy hive of religious, social, and philanthropic activity. One frequently hears ministers criticised for too much "outside work," yet, when the matter is brought to the test, it seems that this is one of the cases in which one is enriched by what he spends. It would seem to the junior editor of UNITY that the success of All Souls' Church, Chicago—whose pastor not only directs and guides the many and various activities of his own church, but does so much work outside his parish—might well be put in evi-

dence to show that a minister is not spoiled for his special work, but better fitted for its successful prosecution, by general activity outside his pulpit and his parish. But as the relation of All Souls' pastor to UNITY is such as might make a reference to him seem unbecoming, even from UNITY's junior editor, we avail ourselves the more gladly of the case of the pastor of the Oakland church. Mr. Wendte's activity is not only felt throughout California and the Pacific States, but throughout the United States, and even extends abroad. Yet all the time, under his sole pastorate, his church seems to grow stronger and stronger.

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In our correspondence column is a letter from Iowa Falls which is of the kind that does good to the heart of the poor editor who has been obliged to notify his readers that their subscriptions are past due. But, alas, we regret to say that not all accept the reminder so gracefully. The subscription to UNITY, as to all periodical publications, is payable in advance; and when the whole year has passed, and after that weeks lengthen into months, and still the subscription is not paid, UNITY *must* make a strenuous effort to collect, even though it thereby loses a subscriber, or else go to the wall; and when we remind our subscribers of our need they should not, we think, get angry and stop their subscription, as they sometimes do. Of course we know that they do not realize how much their inattention to this matter means to us, but that consideration will not pay our printers. In the case of a weekly of which the annual price is so small as UNITY's, it must be evident that we can have no margin, even where so much of the work is gratuitous. The expense of time, postage and stationery used to remind delinquent subscribers is a heavy tax upon us, and we do not enjoy sending these reminders any more than our subscribers enjoy receiving them. Will not all who read this help us in this matter, and at least pay their subscription up to date, even though they do not comply with the rule in case of all periodicals and pay for a year in advance? The date on the label of your paper is the date at which your subscription has expired, or will expire, as the case may be.

#### ANOTHER SPOKE IN OUR WHEEL.

Through the loyalty of a few friends who, for UNITY's sake, have made it possible, we have great satisfaction in presenting to our readers the name of Frederic W. Sanders, who, for the next year at least, will be associated with us as assistant editor. Mr. Sanders has just left the pastorate of the Unitarian church at Asheville, N. C., which position he resigned in order to accept this position on the editorial staff of UNITY. The society, in accepting his resignation, placed on record its

Full appreciation of his untiring earnestness and strenuous endeavor for the upbuilding of our society and the advancement of Christian life in our community. And we do cordially commend him as worthy of full confidence and of the highest esteem, and invoke the Father's blessing upon him in his new calling.

Mr. Sanders was born in the city of New York in 1864; graduated as A. B. from the College of the City of New York in 1883; spent two years in teaching and journalism; and then studied law and was admitted by the Supreme Court of New York to the degree of Counselor at Law in 1887. The next eighteen months he spent as law proof-reader for the Lawyers' Co-operative Publishing Co., at Rochester, N. Y., at the end of which time, for health's sake, he went to East Tennessee, where he practiced law for three years.

Brought up in the Episcopal Church, he early became a "skeptic" as to orthodox religion, and dismissed all churches, Unitarian with the others, for some twelve years of his life. In Tennessee he came in contact with a Unitarian minister of the modern type, which seemed to invite his ruling interests in sociology, ethics and religion, and he determined to enter the ministry. In the fall of '91 he went to the Harvard Divinity School, spent a year in study, chiefly of comparative religions, took the Harvard University degree of A. M., in '92, and soon after took up the work at Asheville, which he has abandoned for this editorial work upon UNITY. He thinks he has found his place; in which opinion his friend and teacher, Dr. Everett, of the Harvard Divinity School, coincides. The senior editor, speaking out of the grinding experience of fifteen years, welcomes him to the delights of hard work, and, none the less sure, the discipline of disappointments. Whether this

will prove his life-work must be determined, not simply by his own industry and consecration, of which we feel assured, but upon the co-operation of the friends of UNITY, old and new. If those who believe in the cause of ethical religion, the church of the Open Fellowship, the piety of the Golden Rule, the ritual of rectitude, with the historic names and their associations when possible, *without* them when necessary, will take hold and help us find our own, the constituency that needs us, we will try to make a place not only for Mr. Sanders but for many others in this ministry of the pen, the high pulpit of the public press. Slowly the Unity Publishing Company, that came into being on the first of March in order to save and perpetuate UNITY, is getting into shape so that it may offer a paper worthy your patronage and support, and become, if circumstances permit, the maker and seller of such books as represent the growing needs of a people everywhere who cannot do without religion, but who cannot do with religion as it is now expressed in the creeds and the forms of existing organizations. This company would reach out its hands to the discontented aspirants for greater purity and nobler thinking in all the churches and outside of all of them.

Mr. Sanders comes to help in this work, not to do the work of any one previously enlisted in our corps, but to bring another contribution, to do the "several things more" that were waiting to be done. The editor in charge welcomes Mr. Sanders and gladly delegates to him the things he could not do, or doing, did poorly, that he may do better the things it may be given him to do in and for UNITY.

If the wheel is to be permanently strengthened by this spoke, you must help us to complete that two thousand list of new subscribers during the year that ends March 1st, 1894.

We introduce Mr. Sanders to the household of UNITY. Let the household give him not only cordial but substantial welcome.

#### The Work of the World.

O, the World of Man is a world-wide world,  
And the thoughts that shape it are one:  
*Do the deed that bodeth no ill to Man  
Till the work of the world is done.*

M.

### THE PARLIAMENT OF RELIGIONS.

In the beautiful halls of the new Art Palace on the lake front the most significant and promising scenes are transpiring. We have seen men and women representing opposite interests meet upon a common platform. The partitions and barriers have given away before the growing spirit of unity. This concourse of men and minds, of races and religions from all the ends of the earth, is the most magnificent feature of the Columbian Exposition. All the religions of the globe are here. Scholars and apostles from India, Japan, Siam, Jerusalem, as well as from London, Paris, Berlin, Vienna and Constantinople, press upon each other at the corners of our streets and give each other the hand.

This is the age of new conceptions. New meanings have been discovered which clothe the words humanity, science, ethics, religion with larger powers. Again, this is the age of the universals—universals in politics, in charity, in science, in faith. We want the suffrage to be universal; philanthropy to be universal, sheltering under its wings black and white, bond and free. We want the benefits of invention and art to have universal application. We want commerce and trade to become free and universal. Likewise in religion, we are feeling for those principles which underlie all faith and philosophies. The tendency is to extend our thought until it shall cover every inch of human ground, to enlarge our tents until they shall embrace every human child, to lift the dome of our temple until it touches the common heavens and resounds with the murmur and music of every human language, of every earthly hope and love.

A Parliament of Religions is possible only upon an ethical basis. Theology makes for schism and feud; ethics binds together. Theologically we have different bibles, we call our gods by different names, our saviors are of different races, our dogmas are in different molds, our creeds are of different sizes, and we have different ways of going to heaven. Ethics is the point of confluence of the numerous religions of the world.

Great results will flow from the approaching Parliament of Religions. It is already telling upon all classes of intellectual and moral workers.

It is broadening the preacher in the pulpit: he is arranging his household to entertain the apostles of alien faiths. Prejudice will be replaced by friendship; knowledge will revise our opinions. Hitherto we have heard of these men; now we shall see them and learn from their own lips what their prophets really taught. This better acquaintance will result in an intimacy and good-will which will make all future intolerance and misrepresentation impossible. This will be an invaluable moral gain to the world. The *raison d'être* of such a congress is furnished by the day. The times are ripe for it; the old skins are bursting; truth is expanding and stretching herself, and the old temples are giving away. In order to have truth at her full stature we cannot afford to ignore or leave out a single ray that has ever fallen upon our earth. In the Parliament of Religions the wondrous human instrument will be made to pour forth all its tones; every key will be touched; all the possible modulations evoked, until the severed and opposing faiths of the world shall swell into one glorious anthem.

The days of the sectarian spirit are numbered. "The spirit" is swallowing up "the letter." We have to-day a fellowship of religions. Is not the thought inspiring? I feel confident that the main emphasis of the coming parliament of religions will be placed upon ethics. Dogma is husk; this is corn. "I am sick of opinions," said John Wesley. "You want no other creed than to do the right," says Professor Drummond. The drift of the world is toward ethics and the religion of ethics. M. M. M.

### MISSIONARIES NEEDED TO THE MISSIONARIES.

The loudest and most insistent cry for missionaries that ever sounded through Christendom should be set up this day for missionaries to be sent abroad to convert the missionaries already in the field, in view of the action of that Bombay conference, where seven hundred of them "refused to condemn, by even so small a measure as a resolution, the triple evils of the drink trade, the opium traffic, and the state regulation of vice."

To the honor of the American missionaries it must be said that they did not vote with the immortal seven hundred. This action of the

conference is in the face of the fact that the greatest obstacle in the way of the civilization, to say nothing of the christianization, of these same precious heathen of whose imperiled souls we hear so much, is the drink which is carried to them by the same nations which send the zealous missionaries.

One of these missionaries in Africa recently wrote to her mother in this country that, as she wrote, she saw nine men lying dead drunk upon the street from drinking the New England rum sent there from Boston. She enclosed \$10 in the letter, saying: "Mother, use it in missionary work at home—you need it more than we." Do we not? and should it not be spent in placing before the people the facts in reference to our action in this matter? In 1885 we shipped into Africa 747,650 gallons of strong drink, and this amount has been greatly increased since that day. Many European nations send more than we. Germany, 7,823,042, and the Netherlands 1,099,146 gallons in 1885. The demoralization to the natives resulting from this traffic is beyond all description. It kills them off by thousands, and that is the very least of the harm it does to the country. At Tunhurley, in South Africa, there is an average of one native found dead every morning from excessive drinking, and many other places are reported where matters are just as bad. The frightful curse which opium carries to those heathen lands is too well known to be enlarged upon. But these righteous men—these pious preachers, these examples of holiness sent to a sinful people—refuse to have even one word to say upon this vital subject, refuse to condemn it even by implication. They are after the souls of these poor wretches, and the devil may have their bodies and be entirely welcome to them. They evidently have no taste for the finite; the infinite is the thing for them. All that interests these saints is to save as many Africans as possible from what Byron calls

"that immortal fry

Of almost everybody born to die."

Opium and New England rum and state regulation of vice may devastate and depopulate all heathendom—that is none of their affair—but they will compass sea and land to make one proselyte. And to think there are 700 of them.

H. T. G.

## Contributed and Selected

## SPIRIT APPETENCE.

O, eagle soul, thou hast but sparrow wings!  
A thirst for far-off clouds is in thy throat,  
And longings haunt thine ear for sounds that float  
In purple silence, where the star-choir sings;  
Around thy heart, with wing-like flutterings.  
A dream is aching for the fields remote  
Of hidden spaces, and thine eyes devote  
Their vigils to the hope's far beckonings.

A little while content thee, restless soul!  
This lowly life holds food for thee and flowers,  
And songs, antiphonal to star-choirs, roll  
Their mellow measures from this earth of ours:  
A little while, and unto thee may ope  
The silver sometime shimmering in thy hope.

CHARLES A. LANE.

## FROM LITTLE TO GREAT.

As long as human beings believe in a God outside the universe of worlds and life—creating, controlling, and destroying in caprice, by lawless will and purpose—so long must they look for special, miraculous revelations of Him and of His ways. This is natural to a certain stage of human growth. The Christian church has passed, and is passing, through a long period of such belief. The new science—philosophy and religion discovering more and more that nature is always lawful, that the soul, or God, of the universe is subject to the eternal law of its own infinite being, as manifest in and through nature—looks no longer for miracle or to the supernatural for a revelation of God and his ways, but simply tries to read and interpret Nature as the continuous revelation of the eternal. Slowly we are learning that the grain of sand, the worm, the man and "angel" are parts of a boundless whole, links of an endless chain of being; that all worlds, all life, seen and unseen, are bound together, ever interblending and interworking through one soul, by one natural law of birth, growth, decay, and death, over all, through all, and in all.

If, then, we can discover and understand God's purpose and Nature's way in a grain of sand or the life of a worm, we may see and understand God and Nature, just as truly in man or angel, in earth or heaven, since in will and purpose they must be the same in lowest as highest.

The same meaning, purpose, and destiny of life is written in the body, in the hopes, loves, and strivings, in the living and dying, of the microscopic infusoria of the wayside pool, as in man or the highest unseen.

From this vantage ground of the little, let us try to read and understand some of the simple words and lessons in the eternal revelations of worlds and life about us.

Here is a little vase partly filled with water, holding some spring flowers, and the May sunshine falling upon it. Through the microscope this cup of water is discovered to be a little sphere peopled with millions of infusorial beings. They are being born, growing, decaying, and dying every minute. Whence come they? How do they live? Whither going? We mark, under the microscope, how, in a single drop of water, hundreds of little living forms appear, growing one hour, hoping, loving, and striving, marrying and giving in marriage, through their brief day of infusorial life. Soon decay begins, then death, and they disappear. It is as if we beheld a wave of forms and life flowing into this miniature world from some outside invisible source of being, rising and falling an hour, then ebbing away into the unseen again. Just this more and more appears the scientific fact. From the atmosphere and ether around and above this little vase-world, soul germs and elements of infusorial organisms and life fall and flow in; soon, quickened and nourished by the sunbeams and electric forces, they develop into strange, beautiful living forms; a little while, and the same souls, elements and energies of these microscopic creatures, through death, pass out again into the surrounding unseen atmosphere and ether—thus born to organize and live in other and higher forms of life.

Let us read the same lesson onward, wider and higher. The little microscopic world of the flower vase sees and knows probably nothing of our larger world and more perfect life so close about it. The infusorial beings that people it, in their eager loving, hoping and striving, cannot even dream of us in so much richer and more abundant life. We to them must be of the vast unknown and invisible. And yet, if we read and interpret nature and the soul of nature aright, their little hopes and loves, their homes, marriage and strivings, are only the ruder, earlier forms of existence; ours, more perfect, higher up on the same endless, ascending way of the soul's evolution of organism and life. After us they, too, are climbing according to the same eternal law and purpose of nature and God. They hear not our voices and songs; so real to our senses, all the tumult, all the misery and splendor of our busy life are over and about them unnoticed; our immeasurably greater, richer world makes no conscious ripple upon theirs; yet in countless

ways we feed, inspire and mold them; I let in a little more sunlight, drop some flower petals on the surface, rock the vase a little. 'Tis more food, new energies of life for them, yet they conceive not the being and hand that feeds them. I am of an unknown, invisible realm, but of a world that touches and interblends with theirs. I feed and inspire them as some supernatural being their minds cannot comprehend. For thus ever the 'higher feeds, inspires and molds the lower through all the seen and unseen universe.

Let us enlarge our view almost immeasurably again, trying to read and understand the same law and purpose of forms and life higher and wider. Our earth is only as a drop of water in the infinite ocean, the invisible, ethereal universe that enfolds us. As the infusorial world—the drop of water—to ours, the great earth, so ours to the limitless realm of being over and about us. Our weak, crude eyes see naught in the vast spaces of ether. We hear no voices from thence. We grasp seemingly empty space with our common senses and fleshly hands, and cry "naught." Yet the higher science and philosophy proclaim and assure us that all this boundless ethereal realm of the universe is full with upper and outer worlds, innumerable continents and homes of myriads of beings, related to us as we to the infusoria in the drop of water. As the microscopic creatures in the drop-of-water world are fed and molded by soul elements and energies from ours, so we in turn are fed, inspired and educated by life from the unseen and spiritual realms that surround us. As the infusoria decays and dies out of his drop-of-water world into ours, entering into more perfect form and life—of trees, flowers, and insects—new born and growing into hopes, loves, and strivings, so much greater and richer than his present, yet the same grown, perfected in beauty, joy, and use: so we, by the same natural law of progress, decay and die out of our earth into the upper Unseen, thus new born into bodies and life of more perfect grace and beauty, of joy and use. This is only the natural continuation and progress of our present, just as common and natural as the growing of grass, the blossoming of trees, and the metamorphosis of insects.

Is it stranger that we see no forms, hear no voices, feel not the throb of the great unseen, ethereal world and life that infolds us, than that the atomic creatures living in a drop of water see and feel not our greater, fuller life that is so close about, yet so far above them? Is it less reasonable and natural that we should be fed and educated by the higher, invisible, spiritual world, that borders ours, yet rises infinitely above it, than that the infusoria or worm should be fed and educated by the spirit and power of our lives flowing about and through them? Have we

any more reached the perfection, the upper limits of being, than they? The soul of the worm dying from its clod world, we say, cannot be annihilated, but must be born, risen into some higher condition of organism and consciousness—as insect or bird. He has developed organs and senses in ways of strength and use that yield life more abundant and rich than in his old estate. Yet all this gain from worm to bird is natural growth, the slow education and perfecting of the weak, crude organs and senses, the loves and strivings of the lower to the higher. By the same law and revelation we read and foresee our higher destiny. We, too, die out of our world into an infinite Unseen, to see, hear and feel the life of a state so rich and abundant in beauty and good that we cannot dream of it now, any more than the infusoria can dream of ours. We behold how naturally 'tis all before these lower creatures of life's way. Why less naturally for us?

Conceive of possessing bodies as much more beautiful and useful, joy-giving and love-giving as ours to-day are than those of the worms! All that growth and gain is man's destiny, if nature is as true and kind to us as to the worm. Conceive of society, of study, and work, of home and marriage, in coming life in some upper world, having grown and developed, in peace and beauty, in ~~helpfulness~~ and gladness of thought and love and labor, above ours of to-day, as our present is beyond that of fish or reptile! All that is before us, and even more, if the will and purpose of the universe deceive not. This is the soul's divine prophecy. If we have read and interpreted God and nature aright in the drop of water, the upper life for us, beyond this world's death, will be a higher continuation and unfolding of our present; in beauty and joy of loving and striving, in study and work, in marriage and home, just as naturally born and grown out of this our common life of to-day, as our present bodies, our thoughts, and loves have been born and grown from the world and life of the infusoria, the grasses, trees, insects, and birds.

W. A. CRAM.

#### THE GARMEN'TS HEM.

The breath of spring is in the air,  
Soft auguries the breezes bear;  
The singing stream, from chains set  
free,  
Fills the dark wood with melody.  
Above its banks the mosses lean,  
And ferns uncoil their spires of green;  
On the brown hill the sunbeams etch  
An April sky in violets;  
Nature unfolds her living scroll  
As one who, lavish, gives the whole;  
Yet a reserve, elusive, fine  
As vernal haze, her works enshrine;  
The secret unrevealed is more  
Than all the story written o'er  
In bud and bloom and springing grass.

The winds that on far journeys pass  
Whisper of unseen, sunnier skies;  
Thither the soul, with instinct wise,  
Would follow like a roving bird,  
In lonely daring undeterred,  
The hidden clue to worlds unseen,  
Spring's fair immortal empire green.  
ALICE GORDON.

#### Correspondence

#### RELIGION, ETHICS, AND HUMANITY.

DEAR UNITY: The purpose of this letter is not to discuss at length the relation between the three terms named in the caption, but, in reply to certain criticisms which have reached the writer through the columns of *UNITY* and through the mails, to make a little clearer than he succeeded in doing in his sermon on "Unitarian Religion and the Unitarian Name," what he conceives to be the fact—that religion is a larger term than ethics, and that Humanitarian is a narrower term than Unitarian.

The writer agrees most heartily with Rev. E. S. Greer that "the doctrine of unity—'the oneness of all that is'—is the key to all life's problems;" but he cannot see that by reason of this truth we are justified in asserting that *the part is equal to the whole*. In the letter which appears in *UNITY* of May 4, Mr. Greer expresses what seems in our day to be a common thought, that men's "relations to one another include all relations, and since God is *in man*, to fulfill our duties to man is also to discharge our obligations to God." The fallacy of this line of reasoning will become evident if for "man" we substitute "flower" or "dog," and for "human," "vegetable" or "canine." Surely, if the unity of all that is be assumed, God is *in the flower* and in the animal—in the dog—as well as in man. But shall we argue from this that to fulfill one's duties to the dog is to discharge *all* one's obligations to God? *Humanitarian* is a noble term. Still, man is but a *part* of the Universe, human nature is *but one* expression of the Divine nature which manifests itself in all that is. Your faithful dog is a part of the Universe no less than yourself, and as such has relation to all that is; but it does not follow that canine religion is all of religion. Religion, *per se*, or, if an epithet must be used, unitarian religion, is a larger, a more inclusive, term than canine religion or than humanitarian religion. It may be true that the man who should do his whole duty to his fellow-men would also do his whole duty to all else that is. Doubtless also he who should be perfect in his relation to dogs would be perfect in all other relations. Nevertheless, the word canine, and also the words human and humanitarian inevitably suggest limitation.

Turning, now, to the question of

the relation between religion and ethics, the first point to be determined is, what is meant by these two terms. By religion in its subjective aspect the writer understands the sense of relation to the Great Whole, and to the Spirit of Perfection (or progress) which pervades it. Whether we say God or Nature when we refer to the soul of the universe is of little importance; our sense of relation to the universe and to the spirit of the universe is religion. This includes our relation to the true, the good and the beautiful. Ethics as such has to do with but *one* of these relations; it has to do with the good, the morally right. Doubtless it is true that in the ultimate analysis there is a blending of the true, the good, and the beautiful, so intimate that perfection in any one of these directions is impossible without perfection in all. But of perfection, we, as finite human beings, know nothing save that it is the goal for which we strive. The ultimate unity of all that is being assumed, we may take for granted that it is impossible to draw sharp lines making an absolute separation between truth and goodness and beauty, between divine and human, or between human and animal or animal and vegetable. But this does not prevent us from distinguishing between these several terms, and it is an abuse of language to treat them as identical. Probably the writer's critics would not find fault with his view if they understood the terms employed as he does. In the sense in which the writer understands ethics and morality, it is certainly not true that, "so far as a man is *anything*, he is *moral*." To say that one is "merely a moral man" is not equivalent to saying that he is "merely a perfect man." A man may be beautiful or ugly, intelligent or stupid, and in either case may be moral. A man may be *moral* with one eye and a club foot, but he is not therefore a *perfect man*. Similarly, a man who treats his fellow men with justice and humanity because he believes it to be right, is a moral man; but, however high his morality, he is *not* a highly religious man if he has no feeling of kinship with anything outside himself, or if he regards beauty as of no intrinsic value or as an evil and a temptation to man, and if he thinks that he has nothing to do with the pursuit of abstract truth. Reverence for beauty in the universe is a religious feeling, but it is not, in any fair sense of the term, a part of ethics. The Puritan who despised beauty and secular truth may have been highly moral; but, however high his *morality*, men are beginning to see that his *religion was at a low stage*. This is what was meant in the writer's sermon by "mere morality." The world has too long confused religion and morality. It is an error only less pernicious than that which supposes that religion can exist *without* morality. The religious man feels

his relation to all that is. He is the man of love, the lover of beauty and of truth, throughout the universe, no less than of goodness. F. W. S.

### THE WAITSBURG "COTTAGE UNITY."

DEAR UNITY: Some months ago I wrote giving a short sketch of a little gathering of faithful souls at our homes called "Cottage Unity." It still lives and grows—it has to grow—if not in numbers at least in zeal and charity. It had its beginning in my own family, and was known to the Church of our Father in Portland, Oregon, as the "Ingraham-Six."

Our meeting last evening was with a brother who once belonged among the receivers of the Swedenborgian doctrines—which, by the way, have helped greatly to bring the world to more liberal views of theology.

We assembled last evening to the number of sixteen. The interesting feature of the meeting was the reading of a sermon on the Prodigal Son by a minister of the Methodist Episcopal Church, a recent adjunct to our Unity, the point of advancement being the statement that men were always the children of God and always would be. When the one sheep was astray and the shepherd left the ninety and nine to go in search of it, it was not the property of the wolf, it still belonged to the shepherd. The piece of silver lost by the woman, who swept diligently until she found it, did not cease to be hers while it was lost. So there are not, nor can there be, any children of the devil.

The discussion which followed the reading turned upon our first impressions—in childhood—of the Divine Being. Most of us, raised in the orthodox faith, had to modify or do away altogether with our first conception. Not many could conceive, at this time, of any personal God.

Our "Unity" now enjoys an abundance of good reading, thanks to the liberality of its friends. We receive the *Christian Register*, the *Unitarian*, the *Christian Union* and the *Non-Sectarian*; also many sermons and tracts from the Postoffice Mission. D. G. I.

Waitsburg, Wash.

EDITOR UNITY—Allow me to congratulate you on the neat and improved appearance of UNITY, and I rejoice to see it take another step forward. May this one be the harbinger of others in the path of a larger and broader Christianity. One of your writers sounds the keynote of success when he advocates the union of all liberal religious denominations. Could they all unite under one name, and so present a solid front, the result would be a rapid advance along the way that all are now toiling.

I am gratified to note the harmony that pervaded the Institute of Liberal Teachers in Michigan. I would that all States might follow the ex-

ample set by the leaders of the Independents, Unitarians, Universalists, and Reformed Jews, and thus take some united action for the furtherance of liberal religion. In my own State some towns have a strong Unitarian element, while in others the Universalist denomination takes the lead; and while there may be State organizations in both branches, yet they are seldom heard of and their meetings attract but little attention. Along this line, more than any other at the present time, I feel that union would strengthen the cause and do more for the advancement of liberal thought than any other step that could be taken. Denominational lines may not be torn down, but let the gathering be similar to the one held by our Michigan brothers, in which all workers for a religion of love, teaching the fatherhood of God and the brotherhood of man, could meet in convention and formulate plans for the spread of the doctrine that they preach.

Liberal thought is growing slowly but surely in this section, and while the advance guard is fusiladed day after day by guns leveled from orthodox pulpits yet the progress seems to be onward and upward. Liberality is badly handicapped by the ignorance of the majority as to our belief and doctrine. The masses are taught to look upon a liberal Christian and a liberal church as some awful dragon ready to swallow up and ruin every soul who is contaminated by the terrible influences that surround the individual and the church. May the day come when the belief of a liberal man and a liberal church shall be permitted to stand upon its own merits, be allowed to take its place on a level with the evangelical churches.

The Universalist Church here stands for a religion of love and principle, seeking to stand upon the broad creed which looks to God as a Father and upon fellow man wherever found as a brother. The church edifice, which was erected last year, is furnished throughout and is nearly paid for. Rev B. F. Snook is doing a good work here, and the congregations grow larger each week. The Sunday school is prospering, as is also the Y. P. C. U. Hon. J. H. Funk, who has labored faithfully for the cause since his removal here from Illinois, has just made the church a donation of \$800 to apply on the building fund. Mr. Funk has always been a liberal giver, and this last gift is given as an earnest of his interest in the cause. A READER.  
Iowa Falls, Iowa.

By sowing frugality we reap liberty, a golden harvest.—Agesilaus.

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## Church-Door Pulpit

## THE FUTURE LIFE.\*

BY REV. T. E. ALLEN, SECRETARY OF THE AMERICAN PSYCHICAL SOCIETY.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." MATT. vi. 19-21.

Closely allied to the teaching of immortality is the doctrine of the Kingdom of Heaven. You are all familiar with the old view—now happily being modified to some extent—which divides the future life into a heaven and a hell, or, according to the Roman Church, into these and a temporary place of probation, purgatory. It is not so much in what Protestant and Catholic ordinarily affirm concerning the territorial divisions of the other life that their views are defective, but in the reduction of life in these places to a dead level, in teaching substantially that one saint is as good as another and that the punishment of the comparatively light offender, so long as he falls short of heaven, is the same as that of the most criminal and brutal mortal who ever lived. When to these conceptions is added the belief in eternal punishment, I feel called upon to protest and to put over against them what seems to me to be the truth.

Now, I am well aware that there are persons who do not feel that it is a matter of any particular consequence whether we know anything about the future life or not, about the general principles that govern it even, to say nothing about the details of environment, the occupations of the inhabitants, etc. Their thought seems to be: I believe in immortality, in future progress and in the goodness of God, and I reject eternal punishment; therefore, I will leave all to God, in whom I trust, and not trouble myself further in the matter. Or they may add that they do not believe that we can know very much about it, even if we earnestly desire light upon the subject. Are there any reasons why man will be benefited by a fuller and more correct knowledge of the future life than generally prevails? I shall lay the foundation for answering this question by stating my own beliefs.

Perhaps the most important spiritual law that affects man is the law that like attracts like. We find that the gentle seek those of mild disposition, the considerate those who regard the feelings of others, and that those interested in the same pursuits or problems are drawn together. It is true that the operation of the law of attraction and repulsion is not so dominating as not to be greatly modi-

fied by other influences. Duty, environment, lack of leisure and other conditions hold us all in contact with many persons who repel us, and separate us from others to whom we are drawn. Thus it happens that many fail to realize the strength and importance of this law which, in the relations of men to each other, can justly be compared to the action of gravitation between masses of matter. It is, in short, spiritual gravitation. Who is there among us who has not in imagination traveled great distances with the swiftness of thought to meet a congenial friend?

Why should we not affirm the operation of this law after death as well as before? Unless there are facts known to us which establish a presumption that at death human nature is essentially changed, I can see no escape from the conclusion that this law must hold for the other life. But, there are no facts whatever which suggest a sudden transformation. It is true that death brings with it more or less of change, but I find myself utterly unable even to conceive why or how this transition alone can instantly alter the principles which govern our existence or the combination and degrees of faculties which distinguish each one of us as an individual. From the law of attraction, then, I reason that in the other world there must be a vast number of brotherhoods, corresponding to the great differences which exist between the inhabitants of earth, and also advanced societies fitted to receive spirits when they progress beyond those brotherhoods to which they gravitate immediately after death. The saying of Jesus, "In my Father's house are many mansions," and his recognition of degrees of greatness in heaven, are consistent with this view. It also follows—taking into account progress, in which we all believe—that each spirit can pass from one brotherhood to another as his attractions change.

For centuries the church has been solicitous that its devotees should pass at death to as heavenly conditions as possible, and laymen have shared this anxiety with the priests and clergy. The practical question that confronts us is, then, in what manner shall we live in order that each one of us may enter a comparatively exalted and harmonious society in the spirit world when we die? My answer is, that this can be done by cultivating the higher attractions and starving out the lower ones, and in no other way. In the Sermon on the Mount, Jesus tells the multitude not to lay up treasures upon earth, but to lay up treasures in heaven. Moth and rust and thieves attack earthly, but not heavenly treasures.

What is the difference between the two kinds of goods, and the significance of his exhortation? It is clear that the treasures of earth to which he refers are material things, wealth in its various forms. We next notice

that the treasures in heaven are of such a nature that men and women can lay them up here and every day of their lives. After taking material things away from all that men aspire to obtain, then, we have left intellectual and spiritual riches; knowledge, the virtues, capacity for loving and forgiving, humility, etc., and character, as manifested in a disciplined will and in so many other ways. In brief, earthly treasures are what a man *has*, heavenly treasures what he *is* and what he *has been*. I include what a man has been as well as what he *is*, because his past acts, if good, have built up relations of friendship and love and kindly feeling, which constitute an essential part of his treasures.

Many things are said about wealth and money which show a lack of discrimination. It is not money that Paul calls the root of all evil, but the *love* of money. I rejoice that the world is as rich as it is, and believe that there will be a yet greater abundance. The trouble lies, not primarily in material things, but in the attitude of men toward them. The crucial question is, Which do you prefer the more—earthly or heavenly treasures? If the former, your disposition will be to sacrifice justice and all of the things commended by religious and ethical teachers to your love of money. If the latter, your love of money will be subordinate, and you will seek to acquire wealth honorably—doing to others as you would be done by. You will recognize, also, the danger of becoming too deeply immersed in material possessions. I do not overlook the fact that, under our competitive system, it is necessary for the merchant or manufacturer to be alert and industrious and concentrate his energies upon his business, but he and not his money should remain master of the situation. He should never forget that money is a means to an end and not an end in itself. As Paul says, continuing the quotation, "For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

It is chiefly, if not entirely, on account of the love of money that such a thing as the problem of capital and labor exists. If a great catastrophe, exceeding, perhaps, the horrors of the French Revolution, should ever overwhelm our social structure, the tap root of the trouble will probably be found here. We are dealing, then, with one of the greatest evils which confront nations and individuals. Let us apply the law of attraction to one whose love of money is abnormally strong, and see what it suggests relative to his future life:

1. In proportion as he forgets that money is a means and not an end, it is probable that the real ends of life, which would lay up heavenly treasures, will be neglected, thus tending to send

\*A sermon preached before the First Congregational Society (Unitarian), Grafton, Mass.

him into the other world in an impoverished condition. Thus it may happen—I do not say that it must—that the merchant prince and railway magnate will find themselves little better than paupers when they come to themselves in that new life.

2. There are likely to be pangs of conscience growing out of unjust business transactions.

3. If, as I believe, money-getting for the money-lover himself ceases at death, the probability is that the severest suffering he has to bear will grow out of the fact that his strongest attraction cannot be gratified in the spirit world, where he will feel lost, as out of place as a fish out of water; and therefore he will be under the necessity of strengthening the weaker attractions which exist within him, cultivating new ones, and gradually throwing off the absorbing passion of his life, before he can reach a state of contentment.

4. If he can know precisely what is done with the wealth he left behind, it will probably cause him much pain to see, as is so often the case, the wealth that he labored so zealously to accumulate squandered and scattered to the winds. All of these results would seem to flow naturally from his condition. As his treasure was in material things, his heart is still there, and whatever dissipates them makes him suffer.

You may say that he knew perfectly well before he died that he could not take his money with him, and that he ought, therefore, to at once renounce all interest in his former possessions; but, I would ask, if he was bound up in them, how is it possible for him to do this in the twinkling of an eye? At first, then, he would be attracted to join the society of men who, like himself, were interested in money. What would he care for the society of philanthropists, philosophers, scientists, artists, musicians, and many others whose attractions cultivated upon earth had developed the nucleus of a future heavenly state? He would tell you that there is no money for him in these things; and that would settle the question for him until he had partially conquered his passion.

I believe that there are fraternities in the spirit world adapted to the conditions of all men, from the most debased to the most exalted. I believe that the law which determines the character of the community to which each one will gravitate is as definite and binding as the laws studied by the devotees of physical science. I believe that had we the requisite knowledge we would find that these communities form a regular progressive series from the lowest to the highest, and that as one ascends, as it were, the rounds of this great ladder, he approaches nearer to perfection and finds a purer happiness. I also believe, therefore, that were it revealed to us so positively that we could say,

"I know that this is so," what the precise characters of different communities are, and what course in life will tend to attract a person to one rather than another at death—this information would be most valuable to the world; that it would stimulate many to labor more strenuously to avoid some things and to do others.

I do not forget that it can be claimed that we have a knowledge of certain principles which ought to be enough; that if we follow them faithfully we shall enter some of the higher communities. I confess that this knowledge is worth something in the absence of more definite information; but, on the other hand, I affirm that if such knowledge can be had we ought to obtain and make use of it. What would you think of a young man who said that he wanted to go to college and then mapped out a course of studies which would occupy two or three years without taking the trouble to find out what branches he must be examined upon to enter? There can be no reasonable doubt, I think, but that the relation between life here and hereafter is about like that between a preparatory school and a college; that they are adapted to each other, but far more perfectly than the educational institutions of earth.

Is there any way in which we can obtain the knowledge of which I have spoken? In the first place, I believe that every means of knowing of heavenly things that was open to Jesus and the apostles is open to man to-day. I will not claim that every one is now fitted to receive such revelations, any more than they were in the apostolic age. Nevertheless, if the founders of Christianity reasoned out certain things from principles, as I have reasoned to-day from the law of attraction, so can we, and we can go farther than they if our knowledge be more complete. If they received revelations from God, or were taught by finite spirits inhabiting the other world, then it is our birth-right as children of God to share the same privileges. In the second place, the claim of the spiritualist that spirits can communicate with mortals suggests that the way may open within a few years for the Christian world to receive such knowledge.

If the spiritualist is right, the efficiency of Christianity will be greatly increased by adopting and utilizing his truth. As Unitarians we have cast magical views of salvation aside; but, upon the supposition mentioned, it remains for us to obtain more definite information than we have had in the past concerning the future life, and to recognize that we now stand upon the threshold of a spiritual science and philosophy which, seemingly, can lift man up to a higher level, and bring religious teaching more into sympathy with laws that actually control man's development and tend to speed him toward the

high destiny ordained for him by God.

### TRUST.

Upon the cliff the eagle there  
His pinion spreads for higher flight,  
And, trusting in the buoyant air,  
He wings his way to greater height.

With joy he soars—but knows not why  
The air upholds him on the way;  
Enough to feel that Power nigh  
Which holds the universe in sway.

KATE KELSEY.

*Menomonie, Wis.*

### An Open Letter from a Niece of Dio Lewis.

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**The Home****HELPS TO HIGH LIVING.**

SUN.—Rationality brings insight.

MON.—We must be led from the unconscious to the conscious choosing of lines of conduct.

TUES.—The germ of inevitable consequences can be perceived in the deed.

WED.—Contentment comes only with honest gains.

THURS.—A regard for public opinion is but one stage of the development of the will-power.

FRI.—The chief object in appealing to public opinion is to create a constantly advancing ideal.

SAT.—The dependence of the individual upon the rest of mankind, of all upon the Creator, is the grand central truth of religion.

—Elizabeth Harrison.

**WHERE THE WICKED FOLKS ARE BURIED.**

"Tell me, gray-headed sex'on," I said,  
"Where in this field are the wicked folks  
laid?"

I have wandered the quiet old grave-  
yard through,  
And studied the epitaphs, old and new;  
But on monument, obelisk, pillar, or  
stone,

I read of no evil that men have done."

The old sexton stood by a grave newly  
made,

With his chin on his hand, his hand on  
a spade.

I knew by the gleam of his eloquent  
eye

That his heart was instructing his lips  
to reply.

"Who is to judge when the soul takes  
its flight?

Who is to judge 'twixt the wrong and  
the right?

Which of us mortals shall dare to say  
That our neighbor was wicked who died  
to-day?

"In our journey through life, the farther  
we speed,

The better we learn that humanity's  
need

Is charity's spirit, that prompts us to  
find

Rather virtue than vice in the lives of  
our kind.

"Therefore, good deeds we record on  
these stones;

The evil men do, let it die with their  
bones.

I have labored as sexton this many a  
year,

But I never have buried a bad man  
here."

—Selected.

**"THE LADY OF HEAVEN."**

I think my first real lesson in the true spirit of human brotherhood came from a lady who went long ago to her reward, and on whose grave the grass of many a year has grown. It was before people had begun to talk of Tolstoi, and when "slumming" was not yet a favorite amusement. I lived in a country village, which has since then become a fashionable center, but which was at that time as primitive as the neighborhoods of which Mary Wilkins writes. There were no factories in the place, no crowded tenements, no starving poor, but there was a certain amount of poverty and of ignorance; and there was in this place a lady—the richest lady in all the county, so I heard people say—and I watched her comings and goings with a sort of romantic eagerness.

She used to drive about, all over the big sparsely settled township, in a little open wagon, and in that wagon were books for children who had no home libraries, dainties for sick people, toys for fretful babies whose mothers had their own house-work to do. And this rich lady—who seemed to my childish eyes a sort of goddess of good fortune—never indulged herself in any luxury. Fashion was for her as if it did not exist. She wore a simple cotton gown in summer, and an equally simple woolen one in winter; and she went on her errands of mercy with a sunbonnet shading her sweet face from the hot sons of June, or a warm hood protecting her ears from the blasts of January.

I don't know that I ever said to myself, "Of such is the Kingdom of Heaven," but I surely felt it. One day I was sent to her house on some slight commission for my mother. She was out, as usual; but her house-keeper, discerning, I suppose, in my face something of the reverence with which I regarded her mistress, asked me suddenly, "Do you want to see where she prays?" and thereupon opened the door of a room almost as austerely simple as a monk's, and pointed to a couch where I could see the impression left by a head bowed many a time and oft in secret prayer. "There," she said, "there's where she kneels." Just then the housekeeper was called away for a moment, and shyly, and almost as if it were sacrilege I was committing, I knelt in the spot where the Lady of Heaven, as I called her in my thoughts, was wont to pray, and put my childish head for one little moment in the place where hers had rested, and said a hurried prayer that I also might, with God's help, walk in the holy way she trod. I had been taken to church all the years of my life, I had heard prayers enough and sermons enough, but I do not remember that any one

of them had ever moved me to a single thrill of spiritual longing and aspiration such as I experienced in that hushed room, where she was wont to kneel, whose daily life seemed to me more sacred than prayer or sermon.—*Louise Chandler Moulton, in "Childhood."*

**The Sunday School**

At the annual meeting of the Western Sunday School Society, held on the morning of the 18th, during the Western anniversaries, a symposium upon certain features in the management of a Sunday school brought out several papers that were rich in valuable suggestions to teachers and superintendents. We shall be able to give them, one by one, the place in UNITY that has been occupied by Mr. McDougal's notes on "Essentials of Character," that course being now closed. Those who were not in attendance upon the meeting will appreciate the opportunity of reading them, hardly more than will those who, having heard them, can now consider them with more thoughtful leisure.

E. T. L.

**THE BLACKBOARD IN THE SUNDAY SCHOOL.**

READ BY REV. W. C. GANNETT BEFORE THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

I am only to talk about a blackboard, but let us begin in the large and give it its niche in the universe. Ear, eye—the two Gates Beautiful between the outer and inner worlds, and each the gate to a separate realm of human nature. The ear is the Heart-gate; tones, music, emphasis, shadings of expression, enter by it; feeling calls unto feeling through it. The eye is the Mind-gate, the sense through which we get the form of things. Eye gives us *form*—a rim, an outline, that by which each conception, so far as it is conception, is a mental *image*. An idea is a thing *eyed*, a thing "seen;" the idol is simply an idea. One degree more externalized, as an ideal may be called an idea one degree more internalized. Your thought is not clear to your own mind till it becomes an *image*; you cannot give it clearly to another mind save with rim and outline and, as it were, in picture. Make it concrete, we say, when we do not understand; give an illustration; tell an anecdote; draw a picture. Teach the child by object lessons. Preach your ethics by biography. Jesus taught in parables. To your lecture add the experiment, the map, the figure, the stereopticon. Help out the ear by eye.

Under this principle of teaching comes the blackboard—one of its humblest applications. And under this principle comes the use of the blackboard in the Sunday school. Let us never forget that the best influence of the Sunday school is heart work. Ear rather than eye, manner rather than lesson, face rather than

the word, and tone behind the word rather than the thought in the word, makes the impression wanted there. Even in the college lecture room it was the enthusiasm and the face of Agassiz as he talked about his radiates and mollusks, and not what he said, that I have remembered through the thirty years and more. The mollusks soon slipped off my mind, but he impressed himself upon my heart. And much more in the Sunday school than in the common school or college is heart work the aim and the test of the teacher's success. But for all that the Sunday-school lesson, like any lesson, is also mind work—a call from a mind to a mind, an awakening of ideas, i. e., of things seen, in a mind; and here the dumb, dull, black surface which can flash white an outline, a thought-form, to the eye, is of immense help to the teacher and the taught. The blackboard is the humble canvas on which you can sketch to the eye your careful lesson as a whole, or can enliven your special points as you go along, lighting up the massiness of talk as the white foam-gleams enliven a lake surface. It is your sudden picture book, your cheap stereopticon, your improvised map, your momentary pantomime.

If I try to analyze with a little detail this immensity of help, I find it lies in three directions. First, it gives a chance of drawing a picture or a symbol to explain and impress your lesson. Great is the advantage for the little ones especially, and for all child-minded persons; and who is not child-minded? Certainly the adult-class is; certainly you, the teacher, are. Why are Talmage's sermons the only sermons that go far and wide to the people of the United States? Because each one is a painted picture-book. Why do Minot Savage's sermons go twice as far as, with thrice the welcome of, any other sermons among ourselves? Because, without paint, each one is so limpid that anybody can see the thoughts outlined side by side like fish at the bottom of a pool. We are almost all child-minded, and an actually drawn picture—copy of a thing or symbol of a thing, no matter which—gives us all ease in trying to make the thing a thought. Chalk helps talk—teach all teachers that. Chalk helps talk so much that the evangelical Sunday-school societies used to send out four-foot square pictures, white on black, each week to illustrate their International Lessons. Perhaps they still do so. You ordered your fresh blackboard, all drawn, as you ordered your fresh milk, for the babes. That was very useful, doubtless, and yet, perhaps it was going to unnecessary extravagance. For the truth is, you can handle chalk clumsily and yet make it very effective. Your picture of a man, or a heart, or a circle, or a river, or a barn-door, may be only an ill-drawn symbol, not a picture, of

the thing, and yet it will stand very well for the thing in reaching aspects and effects. They say, *anybody* can sing. I doubt that, but think *any* teacher can draw well enough to make a blackboard effective. And this, too, is true, that you may be too good an artist to be a good teacher. If you draw so well that the children admire your picture and you more than the point you would illustrate, you so far fail. Prof. Morse, of Salem, or your own Chicago Mr. French, would never do for a Sunday school, if there were chalk in the room. The children would lose the gospel in their delight over the art. I had an example in my own Sunday school a winter or two ago: After one of my clumsy chalk-talks one of my teachers came to me and gently suggested that perhaps she had a little more gift that way than I, and would be glad to do the pictures for me, if I wished. Of course I wished, and the next Sunday—we happened to be studying for two or three Sundays the religion of old Egypt—there glowed on the blackboard in colored crayons such a really fine picture of an old Egyptian temple, with its grand portal and its sphinxes and its obelisks and a banded procession of priests, that the result was we had to keep the picture there, and lost all use of that side of the blackboard for the rest of the winter. I tell the story, not to humble the gifted, but to inspire the clumsy. If you have an artist, or are one, use the gift by all means; but if not, exercise your giftlessness.

To continue my detail of blackboard service, a second help comes from it for the intermediate classes, and again I might ask, Who isn't of the intermediate class? I refer here to the good of *darting down in a word or two*, so that the eye sees it, the point you are trying to teach through the ear. Help ear by eye. In three words, dart it down, white on black; let it stand, if only for a moment, and then for the brush. That is the foam-gleam that I spoke of. Every teacher or lecturer must know the difficulty of getting the main points of his thought into the minds of hearers, unless he aids himself by syllabus or text-book. For most of us the ear is a sluice-way, not a sieve that sorts out sizes as the things run through. It is to be hoped that most hearers get something from every sermon, but probably few get the main point. So with any lesson. Are you teaching about Moses? Before you are far along in the story, dart down in white, "*Moses the Patriot*," a little deeper in, "*Moses the Emancipator*," a little farther still, "*Moses the Law-giver*." It is surprising, but with two out of three of your pupils, the lesson's value and impression and remembrance will be at least doubled by those three glints of white before the eye. Then, besides main points, there are certain details of a lesson, little facts, simply sure to slip away

unless you bring the eye to help the ear. Moses again—you want to fix his date, as a pivot-date in Hebrew history and religion: How many out of ten will remember by next Sunday that it was about 1320 B. C., if you simply tell it? Possibly one. But if you also write it? Only two,—but that is twice as many. How many if you write it, ask it, have them repeat it three or four times, a moment or two apart, as the talk goes on? Four, now—and that is good teaching, to get four out of ten.

The third and final good of the blackboard in teaching is for the older classes—those old enough to take in the lesson as a unit having parts, and those parts proportions and relations to each other. I value this use very greatly for an adult class, and for myself in all my own work. I mean the help which the mind gets by a *seen analysis* of a line of thought or fact, and gets still more by making such a seen analysis for oneself. A *seen analysis*, the written syllabus of your lecture, your sermon, your lesson, your essay; and this syllabus not run into a solid paragraph, but in heads and sub-heads, revealing the connection and proportion of the parts. Perhaps I value this too much—minds differ in their needs. Not all minds need to make their thought architectural, and the best artist work is not so made; it *grows*. But the animal body, though it grows, has its skeleton, which gives it framework and proportions. Every plant that grows has its living architecture, and can stand analysis. And I am sure, if most of us teachers and preachers would be humble-minded enough to go to work more like architects with our lessons and our preachments, the result would be more *flower-like*; I mean would be not only a thing of greater beauty, but a thing of greater meaning. There would be more unity, more proportion, more relatedness of part to part, more total effect, more saying what we mean, more having a point and more keeping to the point—more *arriving!* Now, the blackboard for the Sunday-school lesson offers the chance for this. If, for the older classes, you have the habit of carefully putting, white on black, the outline of the whole half-hour's talk with them, either beforehand or as it goes along, it will teach them a double lesson—not only the lesson about Moses, but the lesson of mental analysis and synthesis; in a word, the art of thinking. And this second lesson will be much the more important of the two; as much more important as you are than Moses—to yourself.

Let me only add: This service of the blackboard reaches its glory and transfiguration if, instead of merely putting this outline on the board yourself, you accustom the class itself to do it. No better use can be made of the last five minutes of the half hour than to stop short and get the pupils themselves to put down

and arrange, white on black, the main points of the day's lesson.

So my ideal Sunday-school classroom would contain always a wall-blackboard, and a large one. If that cannot be, then, in lieu of it, a table, around which all would group, with a large slate for the teacher's use; and in the older pupils' hands, notebook and pencils with which to reproduce the slate-work of the teacher, or to improvise their own.

And my ideal Sunday-school teacher and Superintendent—well, there are several tests for them, but one of my tests would be the question, "Can you handle chalk?"

There is a book, written by Mrs. Kate Gannett Wells, and published by the Unitarian Sunday School Society in Boston, and called "Outlines and Charts, for conversation and study in Sunday schools, with aid of a blackboard." It contains twelve outline lessons on various subjects and adapted to different ages—each lesson developed in two forms: (1) in outline for the blackboard surface; and (2) in fuller detail, as notes for the teacher's talk. It is, I suspect, the most careful exhibition of the blackboard as a teaching-tool that anywhere exists in print.

## The Study Table.

### PHILLIPS BROOKS IN BOSTON.\*

In "Phillips Brooks in Boston" we have a little volume containing nearly thirty editorials upon Phillips Brooks and his work, which appeared in the *Daily Advertiser* during the five years from March, 1888, to February, 1893. As Rev. Dr. Tucker points out in his introduction, this collection has a special value arising from the fact that it shows what was thought of the man in his own home before his death and also before he was chosen bishop. The fact that the editor of a great city daily, sensitive as one occupying such a position always is to public opinion, should for five years put before his readers frequent comments upon the work of Dr. Brooks, all in the same vein, is very satisfactory evidence that Dr. Brooks was, as Prof. Tucker says, a prophet "acceptable in his own country."

While this is true, I am not sure that one who should rely upon this volume to get an outside estimate of the man Phillips Brooks, would be greatly helped by it. Mr. Ayres was deeply impressed by the personal goodness of the man and the value of his work, and endeavored to express his estimate in appropriate language; yet he who has not had the advantage of a personal knowledge of the great preacher will, I think, put the book down with a feeling

\*"Phillips Brooks in Boston—Five Years' Editorial Estimate." By M. C. Ayres, editor of the Boston "Daily Advertiser." With an introduction by Rev. W. J. Tucker, D. D. George H. Ellis, Boston.

that it has not enabled him to get close to the heart of this great personality. Perhaps it is impossible to do the beloved Bishop justice in this respect. It may be that because of his excellence he must always be represented as armored in the full panoply of virtue, never, as it were, in the familiar undress of home. That which impressed one so greatly in direct personal intercourse with the man, his simple humanity, seems to be least evident in most representations of him. On the contrary, after reading and hearing them, we too often feel that this great being stood upon a pedestal above mankind. Mr. Ayres' enthusiastic admiration for the man and the original purpose of his editorials conspire to make his book like most representations of the Bishop in this respect. It may be that if some one could recall, I will not say a fault, but a foible in Phillips Brooks, he would be able to give us a representation which should have something of the vivid humanity of the original.

Be this as it may, in his appreciative comments upon the preacher and his work Mr. Ayres has done good service for the Church Universal in which Phillips Brooks labored. One of the most pregnant truths which he leads us to appreciate is that Dr. Brooks brought his breadth and progressiveness to the service of mankind, not by contending for the new view as against the old, for the broad as against the narrow, but by simply taking the higher, broader view for granted, and preaching and living it, without noticing the old. Then, when his hearers awoke to the fact that the truth he preached was not within the old limits, they had learned to value it too highly to give it up for the old view. F. H. S.

JULIUS E. OLSON's article on "Norway's Struggles for Political Liberty," in the *New England Magazine* for June, is one that we would commend to all who are interested in, without being very well informed as to, the steady march of Norway toward the most perfect republican freedom. The vigor and independence which have characterized the Northmen in all ages are becoming specially noticeable in our own day, when Scandinavian literature—reflecting, as it does, the religious and political unrest of that division of the Germanic peoples—is becoming the most popular literature of Europe. Concerning the article of which we began by speaking, it is to be noted that although written by one whose sympathies are evidently with Norway in the present dispute, it leads us to see that there are grave practical difficulties in the way of a double diplomatic and consular service for the united kingdoms.

IN addition to the papers in the *Arena* noticed in our editorial columns, we would note that Mr. I. E. Deen's article, "Save the American Home," is the clearest statement of the evil which results to the

debtor class from a shrinkage in the volume of the currency, and of the benefit this class derives from the expansion thereof, that has ever met the writer's eye. So far his contention seems incontrovertible, and it is to be regretted that his adversaries should not have the candor to admit it. Until those who oppose the Populists take the trouble to study their position, and are candid enough to give them credit for all the *truth* it contains, they need not expect to convince them of their *errors*. When shall we realize that nothing which really appeals to men is wholly false?

The proof-reading in this month's *Arena* is not as good as it should be. We noticed several oversights in the articles by Dr. Shutter and Mr. Sanders; and there is a blunder in the table of contents, the prefixing of "Prof." to Mr. Sanders' name.

### THE NEWEST BOOKS.

**A LITERARY COURTSHIP.** By Anna Fuller. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 16mo., pp. 184; \$1.

**A WASHINGTON SYMPHONY.** By Mrs. Wm. Lamont Wheeler. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo., pp. 194; \$1.

**A HISTORY OF PANICS IN THE UNITED STATES.** By Clement Juglar. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo., pp. 150; \$1.

**OUTLINES OF ROMAN HISTORY.** By H. F. Pelham, M. A. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo., pp. 600; \$1.75.

**PHILLIPS BROOKS IN BOSTON.** By M. C. Ayres. Boston: George H. Ellis. Cloth, 16mo., pp. 119; 50c.

**STUDIES OF ROBERT BROWNING'S POEMS.** By Frank Walters. London: Sunday School Association. Cloth, 12mo., pp. 180; 2s 6d.

**THE EPISTLE OF ST. PAUL TO THE GALATIANS.** By James Drummond, M. A. London: Sunday School Association. Cloth, 16mo., pp. 200; 1s 6d.

**THE GOSPEL AND ITS EARLIEST INTERPRETATIONS.** By Crelio Cone, D. D. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo., pp. 415; \$1.75.

**MARKED "PERSONAL."** By Anna Katherine Green. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 16mo., pp. 415; \$1; paper 50c.

**BITS OF BLUE.** By Wesley Bissonnette. Chicago: Charles H. Kerr & Co. Cloth, 12mo., \$1.00.

**MORTAL MAN.** By A. Easton. Chicago: Charles H. Kerr & Co. Paper, 16mo., pp. 47. 25 cents.

**THE RUSSIAN REFUGEE.** By Henry R. Wilson. Chicago: Charles H. Kerr & Co. Paper, 12mo., pp. 610. 50 cents.

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**Notes from the Field**

**Joint Conference.**—A largely attended Joint Conference of the Wisconsin and Minnesota Liberal Churches was held in Menomonie, Wis., May 10-12. Rev. H. M. Simmons, of Minneapolis, preached the opening sermon, taking as his subject "Seeds," and his text, "The kingdom of heaven is like unto a man who sowed good seed in the ground." Nature's care in the production and protection of the seed was shown; also in the sowing of it; how Nature was taking care of religion, too; that, though old forms of religion decay, the best part of them goes as seed into the future, and grows again and better. Man improves on Nature's methods, selecting the best species, the best ground, and defends the seeds, giving them the most favorable conditions. So we should select in religion—as Jesus said, "search the scriptures"—search and select whatever is good and true and holy. Search all scriptures, the holy books of every place and time; the scriptures of science and of thought. Select and till, remembering that tillage consists principally in weeding.

The second day's session was opened by a devotional meeting led by Rev. F. C. Southworth, of Duluth. Hon. S. W. Hunt welcomed the delegates with a ringing address, which was responded to by Hon. H. M. Lewis, of Madison, the President of the Wisconsin Conference, and Rev. M. W. Chunn, of Luverne, the Vice President of the Minnesota Conference. The discussions of the day were opened by Rev. L. H. Stoughton, of Baraboo, Wis., who read a paper on "Sunday Schools and Young People's Guilds." Rev. Kristofer Janson, of Minneapolis, followed, speaking concerning "Religious Work With and For Foreigners." In the discussion Rev. T. B. Forbush gave a remarkable instance of successful work on the part of one Norwegian minister.

After an elaborate lunch, served in the Menomonie parish house, Rev. T. C. Davis, of Winona, Minn., spoke of "The Work of the Free Church." Rev. Sophie Gibb, of Janesville, Wis., followed, speaking of "Its Opportunities." The discussion was opened by Rev. M. W. Chunn in an address of remarkable power and potency. A practical turn was given the discussion by Rev. Lloyd Skinner, of Eau Claire, Wis., who urged the conference to consider the obstacles of the Free Church and how to overcome them. He was ably supported by Rev. J. Ll. Jones, of Chicago, and others.

At 8 p.m., after Scripture reading and prayer by Rev. Helen G. Putnam, of Jamestown, S. D., Rev. W. S. Vail, of St. Paul, spoke of "The Realization of the Mission of the Liberal Church." Rev. S. M. Crothers, of St. Paul, spoke "In Praise of Narrowness." Rev. Jenkin Lloyd Jones would reassure those who feared the movement of modern thought, showing that only through liberty can the triumphs of the future come.

On Friday morning the devotional meeting was led by Rev. T. B. Forbush. The relation of the church to the various reform movements of the time was the topic for the day. Rev. C. J. Staples, of St. Cloud, Minn., opened the discussion, taking the topic "Temperance." Rev. Sophie Gibb followed, with "Labor." Rev. Lloyd Skinner spoke on "Charity;" Rev. F. W. N. Hugenholtz, of Hillside, Wis., on "Emi-

gration." Animated discussions followed each of these.

At 8 p.m., after reading and prayer by Rev. Lloyd Skinner, Hon. H. M. Lewis spoke of "The Aim of the Liberal Religious Movement," Rev. C. J. Staples of "Our Methods," and Rev. T. B. Forbush of "Results." For results he wanted the audience to look around them; the magnificent temple they were in, costing over \$100,000; its library of 4,000 volumes and over 1,000 pamphlets and public documents; its reading room, supplied with all the representative papers and magazines; its G. A. R. rooms and museum; its club and amusement rooms, and the elegant auditorium in which they were assembled. Add to these the manual training school, the cooking and laundry schools, and the change made in hearts and lives, and some of the results of the liberal religious movement can be seen.

L. S.

**Oakland, Ca'.** The annual report of this church contains so much of interest that, from lack of time and space, we are obliged to pass over almost everything in this issue, yet we would call attention to the praiseworthy determination of the Woman's Auxiliary to keep altruism in sight, even under strong temptation to be selfish in a good cause. The secretary writes that "though our great effort this year has been to raise money for the church, we have not been quite oblivious of our fellow-men." And later, she states that they voted to devote one tenth of their net monthly income to charity.

**Olympia, Wash.**—Rev. David Utter promises a visit to this place the second week in June. He did pioneer work in Washington Territory twenty years ago, and while in charge of the society in Olympia, he visited other places in the Northwest. He was the first preacher of the Unitarian faith who held services in Seattle, which was then but a frontier village. He is to preach in Helena June 4, and in Olympia the following Sunday.

**Wichita, Kan.**—Rev. E. R. Shippen has resigned his pastorate and is going East. Mrs. L. S. Carter has become the superintendent of the Sunday school, an office which the pastor himself held while here.

**Asheville, N. C.**—This church has just completed eight months of uninterrupted work under the pastorate of Rev. Frederic W. Sanders, who has now resigned the charge in order to accept the assistant editorship of **UNITY**. The church will be closed during the months of June and July, and in August the pulpit will be occupied by Rev. Henry A. Westall, during his summer vacation. As this is a new society—Mr. Sanders' ministry being the longest pastorate it has had—it is not yet strong enough to keep open twelve months in the year; but it is hoped that before long it will be able to do so, and to build a church home for itself. The impression is abroad that the South is ultra-conservative, but there is a field here for much work among the young men of the South who are dissatisfied with "Orthodox" Christianity. An instance of breadth worth speaking of is that a ministers' conference for all "ministers of religion" in and about Asheville has recently been formed, of which the Unitarian pastor was a member, and in which he was uniformly treated with the most fraternal courtesy.

Iowa College, Grinnell, Iowa.—

Through the generosity of Mrs. E. D. and Miss Carrie Fand a Department of Applied Christianity has been endowed and a house provided for its head. Just what the work of the department will be is not now known; but something may be surmised from the man to whom the work is intrusted, the Rev. George D. Herron, D. D., of Burlington, Iowa, the author of several little books, which have been characterized as evidencing somewhat advanced ideas concerning the place which Christianity should hold in our modern life.

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**CENTRAL CHURCH** (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

**CHURCH OF OUR FATHER** (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

**CHURCH OF THE MESSIAH** (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

**CHURCH OF THE REDEEMER** (Universalist), corner Warren avenue and Robey street. W. H. Harris, Minister.

**ENGLEWOOD UNIVERSALIST CHURCH**, Stewart avenue and 65th street. R. A. White, Minister.

**ETHICAL CULTURE SOCIETY**, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

**K. A. M. CONGREGATION** (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

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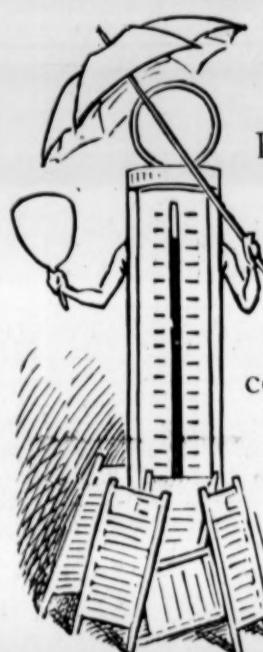
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